4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

LAMASERIES AS ADMINISTRATIVE CENTERS OF THE COUNTRY AND CONDITIONS OF THE SUBJECTS BEFORE 1723

792 175

The study of the material aspects of the administration of the monasteries and the status of their subjects in 1910–1920, which are the consequences of the revolt of 1723, provides many facts pointing to the situation as it existed before 1723, and makes possible a reconstruction of the conditions in which the lamaseries flourished and their subjects lived before that fateful date.

At the time the Ming dynasty (1368–1644) had succeeded in driving the Mongols out of China, there existed in Huang-chung only the two cities of Hsining and Nien pei, and some fortified walled places which were garrisons established in former times to assure the occupation of the always disturbed country. The Ming started anew the colonization of the depopulated country by transplanting from central China 7,200 Chinese families (Part I: p. 30), accepting the submission of the Monguors, and assigning to each of their groups a definite territory, making them wardens of the country and their chiefs officials of the empire, with the prerogatives of the office of T'u-ssu (Part I: 46 sq.). The city of Hsining was more a military than a civil administrative center.

In order to repopulate the country, the Ming adopted [168 ● 646] the policy of attracting lamas and settling them in the region with the subjects they induced to submit to the empire. It granted them territories and made the lamas the hereditary chieftains of the groups they had brought in. They were responsible for the tribute to be offered to the emperor and had complete jurisdiction over their subjects. Hence the flourishing of lamaseries, Nang-suos, Karwas. The protection bestowed upon the lamas and the immunity granted to them by the emperor made the dissatisfied Chinese officials keep quiet and swallow their national pride.

Consequently, large territories were assigned to the Monguor clans and larger or smaller ones to the lamaseries, Nang-suos, and Karwas, whose inhabitants were completely withdrawn from the jurisdiction of the Chinese officials. Besides these autonomous groups there lived, scattered over the country, some small groups of petty Tibetan tribes, remnants of tribes which had fled from Kukunor or Tibet, depending directly upon the Chinese administration. From among those groups, from among the Monguor clans, and from their own subjects, the lama institutions recruited and increased the number of their lamas.

The chiefs of the lama institutions accredited by the 792 175 emperor lived in their seigniories like princes, surrounded by a large or small retinue, occupying a more 692 or less elaborate residence built within a compound of [643] temples, the quarters of the lamas, and large granaries. They appointed the staffs of lama officials for administering justice among the subjects (officially appointed

[p.49(A)]